

the parts of the **world, as persons,—**
mud
quently as so many and; yet
 so,
 as that the **intelligent** might easily
 understand **the**
meaning, that these were all really
 nothing
 but so many several **names**
notions of that
 one Nwittea, **divine** force **and power,**
which runs
 through the whole world, **imiUiformiy**
display
ing itself therein. To **this** purpose,

in
 Cicero ;* " **Videtisne ut a physieis**
rebus
 ratio sit ail **commentitios et fictos**
deos?"
 you **not,** how from **the** things of
 nature fictitious
gods have been **made?— And Origen**

to
 insist upon this very **thing** (where
CefatiB upbraids tie Jews **and**
Christians for worshipping one only
 God), **shewing,** that mil that **Bccming**
 uniltiplicity of Pagan gods could not
 be understood **of** so t.p. is. ^{IttatlJ}
distinct substantial independent

<JeitieS: **Sttictrvra*** rotVtw, tuircjc
 TO irXifioc **<•** ^«6* ^EXX^wic
fc«5v» 4 tWC c* Aiucvirrt»
 wiW«fftf **icoi A toe t«c Mot«r«c»**

aXX ou efvtimrai r«rt

To this seitue:

Lt»t
therefore, himself shew, how hi* in
 able **to**
 out a multiplicity of (itilwtatitiil
 existent) according to the Greeks mid
barian Pagans; let **htm** declare the
 substantial personality **of** that memory,

which by
Jupiter generate < l the Or of
that Themta,
which brought forth the hours ; Or let
him

the Graces always **naked, do**

by

But he will be nble to **do**

* **Be N*tar. JDwr- lib, ii, cap, xxviti. p. torn, ix.**